1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

relation may be considered to begin in the animal realm with organisms adapted to environment through physiologic processes, and to end in that realm of enlightened humanity in which mind molds environment through complete nature-conquest. In the serial scale so defined the various primitive tribes and more advanced peoples may be arranged in the order of mental power or culture-status; when the same arrangement will express in inverse order the relative closeness with which the several tribal minds reflect their environments. It follows that the lowly minds and craft of the Seri reflect their distinctive environment with exceeding, perhaps unparalleled, closeness, because of their very lowliness; it follows, too, that any other equally lowly folk imported into the region and perfectly wonted to it by generations of experience would equally reflect the physical features of the region in their craft and in their thinking; it follows, also, that if the Seri were transported into any other district of equally distinctive physical features, they would gradually adapt themselves to the new environment—though with some added intelligence, and hence with diminished closeness, as is the way of demotic development—in such manner that their craft and thinking would reflect its features. In a more general way it follows that those similarities in culture, or activital coincidences, which have impressed the ethnologic students of the world (notably Powell and Brinton), are normal and inevitable in primitive culture and of diminishing prominence with cultural advancement.

Social Organization

Among the Seri, as among many other aboriginal tribes, the social relations are largely esoteric; moreover, in this, as in other savage groups, the social laws are not codified, nor even definitely formulated, but exist mainly as mere habits of action arising in instinct and sanctioned by usage; so that the tribesmen could not define the law even if they would. Accordingly the Seri socialry[1] is to be ascertained only by patient observation of conduct under varying circumstances. Unfortunately, the opportunities for such observation have been too meager to warrant extended description, or anything more, indeed, than brief notice of salient points.

Clans and Totems

The most noticeable social fact revealed about the Seri rancherias is the prominence of the females, especially the elder women, in the management of everyday affairs. The matrons erect the jacales without help from men or boys; they carry the meager belongings of the family and dispose them about the habitation in conformity with general custom and immediate convenience; and after the household is prepared, the men approach and range themselves about, apparently in a definite

[1] A convenient term proposed by Patten.

642
621 Little information could be elicited about subdivisions 7, 8, 9, and 10. The reason for this might be that Band VI was slow in
[169] abandoning those coastal areas (if it actually did inhabit them)
[628] as it was being displaced by Bands III and IV.

621 The Seri say that long ago several men, called *?ant i?akimhoh*
642 "they who explain the land," came to Tiburon Island and told the
173 people along the eastern shore that they owned also a corre-
425 sponding strip of land on the mainland. Thus the inhabitants of
167 subdivisions 2, 3, 4, 5, and 6 laid claim to the coastal areas directly across the channel from them as shown by the dotted lines on Fig. 4. They assumed that their new territories extended inland
[922] to include as much terrain as they chose to claim. At first the people went to their mainland areas primarily to gather cactus fruit. Eventually some of them remained on the mainland and established subdivisions 11 and 12. This establishment superseded the claims of the five Tiburon Island subdivisions to their main-
[101] land territories. Although the mainland subdivisions 11 and 12 formed, in some respects, a separate band in their own right, they retained their name, *ta?eowkw kongkaak* "the people of Tiburon Island." Eventually this group returned to Tiburon.

621 Of subdivisions 13 and 14 which are shown on Fig. 4, very
642 little is known. The people of subdivision 13 inhabited an area
131 encompassing the northern end of the dry lake, La Playa Noriega
[829] (San Bartolo). Some of the Seri believe that these people were
[172] giants. Although in this area I have found clay figurines and other
[173] artifacts common to abandoned camps elsewhere, the Seri do not know the names of the camps of this subdivision. Subdivision 14 occupied the area surrounding the southern end of the same dry lake.

Subdivision 15 occupied the general area which is now Villa
[167] de Seris, a settlement on the southern edge of Hermosillo. As Hermosillo grew, it became increasingly difficult for these Seri to maintain their customary way of life, and they eventually returned to Tiburon Island.

642 BAND VI
621 Band VI became divided into four subdivisions, the names of
101 which are:

xnitom	"_____"
pahtii	"flint"
kofte okl ifa	"large iguana peninsula"
koiih	"tubular"